

**THE REALITY OF
SHAYKH ABŪ ‘ABD
AL-RAḤMĀN
MUḤAMMAD ‘ALĪ ‘AJJĀL’S
STATEMENTS**

1.0 Introduction

Bismillāh. Alḥamdulillāh. Was ṣalātu was salāmu ‘ala Rasūlillāh. Amma ba‘d:

This is a transcription of some statements made by Shaykh Abū ‘Abd al-Raḥmān Muḥammad ‘Alī ‘Ajjāl that occurred on 21st Dhu'l-Qa'dah 1439 AH after Maghrib, which corresponds to August 2nd, 2018 CE. The advice that the Shaykh conveyed is the same advice that he conveyed many times previously and after this sitting to several of the brothers in private when they asked him for advice on what position they should take in today’s fitnah.

The purpose of this transcript is to put the message from the Shaykh into context. As we know releasing one line from an entire conversation on its own without explaining the context can result in anyone reading it to understand from it other than the intended meaning.

The accuracy of the transcription of this sitting as well as the intended meanings behind the statements are attested to by those who participated in it. From them were:

Abū ‘Abdullāh Rezwān al-Banghālī
Abū Hurayrah Sifāt Jamāly al-Banghālī
Daniel Ghebru
Abū Maryam Ash‘arī Alhabo
Abū Maryam Muḥammad at-Ta’wīl as-Sumālī
Abū Suhayla Ragaeib al-Banghālī
Shaykh Abū ‘Abd al-Raḥmān Muḥammad ‘Alī ‘Ajjāl al-Lībī al-Kanadī
Siyām Jamāly al-Banghālī

2.0 A Transcription of Some of the Statements from the Sitting

Shaykh Abū ‘Abd al-Raḥmān (may Allāh preserve him) said: “Yā akhī I am going to take advantage of this. Please, please, please. Whoever believes in a position in the fitnah¹, try to keep away from speaking about the mashayikh. I feel bad when I hear a salafī is fighting another salafī.”

A questioner asked: “Keep away?”

Shaykh Abū ‘Abd al-Raḥmān answered: “(In affairs of) fitnah. Fitnah! Leave issues that are between the mashayikh! They will come to a conclusion. Ya‘nī we are ‘awām²! Why are we interfering in these affairs?”

Salafiyyah says you should be crying. You should be feeling bad for not seeing Shaykh Rabī‘ and Shaykh Muḥammad b. Hādī (may Allāh preserve them) at the same gathering and at the same place talking to each other. But, to be happy and to say, “Wallāhī I am with Shaykh Rabī‘ against Shaykh Muḥammad, and I am with Shaykh Muḥammad against Shaykh Rabī‘” - No! This is completely wrong!

If you are salafī, you should make du‘ā’ that Allāh subḥānahu wa ta‘alā brings them back together. Today it is Shaykh Muḥammad b. Hādī. Now we are seeing some people saying things against Shaykh ‘Abd al-Razzāq al-‘Abbād, Shaykh Waṣīyullāh, Shaykh (‘Abd al-Raḥmān) Muḥyiddīn, Shaykh Sulaymān al-Ruḥaylī (may Allāh preserve and protect them). Who is left? Khalāṣ! This is for the mashayikh.

You are a ‘āmī! A jāhil (ignorant)! You cannot even solve a problem between you and your wife, yet you start talking about mashayikh? You do not even know how to make wuḍū (ablution), yet you are talking about tarjīḥ³ to say this one is right and that one is wrong? Who told you who is correct? Why are you interfering? Wait! Make du‘ā’!

In the past, before we had the Internet, we used to bring students who had conflicts or problems with a Shaykh to his house and we would solve it in 24 hours. But nowadays it is: “Yā akhī, did you hear what Shaykh Rabī‘ said about ‘Abd al-Raḥmān al-‘Umayyan? Alḥamdulillāh he warned against him!” This is **not** Salafiyyah yā akhī!

You are happy because you lost one of the brothers? Even if let’s say for the sake of argument you considered Shaykh Muḥammad b. Hādī to be completely wrong, you should **not** be happy! You should go to Shaykh Rabī‘ and you should tell Shaykh Rabī‘, “Please give him a chance. Would you please visit him and try to solve the problem...?”

But to be happy to see salafiyyah split into two parts or three parts? After Shaykh Rabī‘ dies, Shaykh ‘Ubayd (may Allāh preserve and protect them) dies, every muḥtadī‘ (innovator) will be happy! They will say, “Alḥamdulillāh, Abū ‘Abd al-Raḥmān is here, ‘Arafāt is here, Muḥammad b. Hādī is there, alḥamdulillāh we do not have to fight them! They are doing the job by themselves!”

¹ Fitnah (فتنة): Trials and tribulations.

² ‘Awām (عوام) (singular: ‘Āmī): Laymen or from the general body of Muslims who are not students of knowledge.

³ Tarjīḥ (ترجيح): An Islāmic science by which a student of knowledge weighs conflicting opinions with evidences from the Qur’ān and Sunnah to determine which opinion is the strongest between them.

3.0 Commentary

Now that we have presented the full speech of the Shaykh without cutting specific sentences in isolation, it is easier to understand and appreciate the advice of Shaykh Abū ‘Abd al-Raḥmān. There are a few important points to mention:

- The majority of the attendees were individuals who were not students of knowledge, and were ‘awām (general Salafis).
- The majority of the attendees were individuals who cannot speak, or understand Arabic, and thus they were dependent on an intermediary to read and properly understand any speech they see on the Internet.
- The majority of the attendees were individuals who are students of Shaykh Abū ‘Abd al-Raḥmān and he understands their level better than anyone else. He is aware of the kinds of questions they asked him throughout the years in person, on the phone, and understands specific issues that these students are facing in their everyday life that is of more concern to them.
- The Shaykh **never** said “*I am not with Muḥammad bin Hādī and I am not with Shaykh Rabī*” unlike what Nāsir ‘Abd al-Ḥamīd al-Kanadī attributed to him on the 26th of Thul Qi‘dah, 1439 AH. Rather the Shaykh advised the attendees (some of whom were juhhāl and blind-followers) from picking a side in the fitnah without having proper understanding of the details, and possessing the skills to be able to determine who of the scholars is correct (and receives two rewards) and who is incorrect (and receives one reward).⁴
- It should be acknowledged the Shaykh mentioned “*You do not even know how to make wuḍū*”. This is the sad reality. From the brothers who the Shaykh gave this advice to is one who still does not know how to make ablution properly, and thus it is imperative that he focuses on correcting that which may cause his prayer not to be accepted before he delves into the disagreements between the scholars.
- The Shaykh also mentioned “*...Yet you are talking about tarjīḥ to say this one is right and that one is wrong.*” This is a strong point because some of those he was speaking to were blind-following a particular side in the fitnah without having the tools to be able to weigh what is correct and what is incorrect as they themselves did not have the skills to do that. They themselves were asking Shaykh Abū ‘Abd al-Raḥmān for advice on how to deal with the fitnah, which is evidence that they are dependent on others to take their hand to the correct position, and were not able to deduce it for themselves due to a lack of knowledge.

⁴ The Prophet ﷺ said: “When a judge gives a decision, having tried his best to decide correctly and is right, there are two rewards for him; and if he gave a judgment after having tried his best (to arrive at a correct decision) but erred, there is one reward for him.” [Ṣaḥīḥ Muslim #1716]

- “In the past, before we had the Internet, we used to bring students who had conflicts or problems with a Shaykh to his house and we would solve it in 24 hours”⁵ - this is another important point brought by the Shaykh. This is because some of those who the Shaykh advised this with have a connection to the fitnah only by way of the Internet. That is where they get their source of information from, and had they not had access to it, perhaps they would be learning about more fundamental affairs of their religion they are still struggling with. Yet due to the reality that their only connection to this fitnah is by way of online updates, and they have no way of actually helping resolve the disagreements between the scholars, they end up adding more fuel to the fire and fighting with their brothers on issues they themselves do not properly understand.
- It should be noted that anyone with a sense of justice should know not to narrate from an entire conversation by only selecting a single sentence or two out of an entire conversation without explaining what was said before it and what was said after it to give it context.

⁵ The Shaykh elaborated some details on this point in the past. More information can be found here: <https://www.facebook.com/as.sawaab/posts/879145592260605>

4.0 The Importance of Context

We will present some statements of the people of knowledge with regards to the importance of context in the affairs of the religion.

Shaykh al-Islām Ibn al-Qayyim (may Allāh have mercy on him) mentioned:

السياق يرشد إلى تبين المجل وتعيين المحتمل والقطع بعدم احتمال غير المراد وتخصيص العام وتقييد المطلق وتنوع الدلالة.

Al-Siyāq (context) guides to the clarification of semantic ambiguities; points out the probable meaning; and cuts off the possibility of [understanding] an unintended meaning, specifies generalities; restricts unrestricted passages; and [puts an end] to the possibility of multiple interpretations.

وهذا من أعظم القرائن الدالة على مراد المتكلم

And this is from the greatest of indicators that indicate the desired meaning of a speaker.

فمن أهمله غلط في نظره وغالط في مناظرته

Whoever neglects it will err in his observation and will be a cause for error in his argument.⁶

The above benefit teaches us that perhaps we would get a certain interpretation from reading a sentence in isolation, the context of it will help clear out any misunderstandings.

As an example if someone were to present the Statement of Allāh:

فَوَيْلٌ لِلْمُصَلِّينَ - 107:4

*So woe to those performers of ṣalāh (prayers).*⁷

In isolation, then perhaps the reader would incorrectly comprehend that Allāh is admonishing those who perform the prayer, and thus the prayer is something that should not be performed.

But rather if the full sūrah (chapter) was to be presented:

Have you seen him who denies the Recompense?

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ

⁶ Ibn al-Qayyim, Badā’i‘ al-Fawā'id 4/9 (ابن القيم، بدائع الفوائد ٤/٩)

⁷ Sūrah Al-Mā'un 107:4 (سورة الماعون ١٠٧:٤)

That is he who repulses the orphan (harshly),

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

And does not urge the feeding of al-miskīn (the poor),

وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ

So woe to those performers of ṣalāh (prayers),

فَوَيْلٌ لِلْمُصَلِّينَ

Who delay their ṣalāh (prayer) from their stated fixed times,

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

Those who do good deeds only to be seen (of men),

الَّذِينَ هُمْ يُرَاءُونَ

And refuse al-mā‘ūn (small kindnesses e.g. salt, sugar, water, etc.).

وَيَمْنَعُونَ الْمَاعُونَ

[Al-Mā‘ūn 107:1-7]

Then it becomes clear that Allāh subḥānahu wa ta‘ālā is speaking about the hypocrites, and He is admonishing those who pray their prayers outside of their legislated times, and not just anyone who prays (as the verse may be interpreted as in isolation).

Likewise it is not appropriate for anyone to narrate a single sentence that was said by Shaykh Abū ‘Abd al-Raḥmān in isolation without mentioning the rest of his speech to put his isolated sentences into context.

And this is why Muslim bin Yasār (may Allāh have mercy on him) said,

«إِذَا حَدَّثْتَ عَنْ اللَّهِ حَدِيثًا فَقِفْ حَتَّى تَنْظُرَ مَا قَبْلَهُ وَمَا بَعْدَهُ»

“Do not speak about Allāh ta‘ālā (or an affair of the religion) until you have looked at what precedes it and what follows it.”⁸

⁸ Abū ‘Ubayd al-Qāsim ibn Salām, Faḍā’il al-Qur’ān 1/377 (١/٣٧٧ فضائل القرآن); Ibn Kathīr, Tafsīr al-Qur’ān al-‘Athīm 1/14 (ابن كثير، تفسير ط العلمية ١/١٤)

5.0 A Reminder About the Concern of the Muslims for the Muslims

We would then like to present some words regarding the advice of Shaykh Abū ‘Abd al-Raḥmān in which he stated:

“Salafiyyah says you should be crying. You should be feeling bad for not seeing Shaykh Rabī‘ and Shaykh Muḥammad b. Hādī (may Allāh preserve them) at the same gathering and at the same place talking to each other.”

We see that this statement of feeling sad when the Ummah is in turmoil is something that was emphasized by the Prophet ﷺ.

جَدَّتْنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّا، عَنْ عَامِرٍ، قَالَ سَمِعْتُهُ يَقُولُ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "تَرَى الْمُؤْمِنِينَ فِي تَرَاخُمِهِمْ وَتَوَادُّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عَضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَى".

*al-Nu‘mān bin Bashīr narrated that the Messenger of Allāh ﷺ said, "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it."*⁹

The witnessing of differences and disagreements between the scholars is not something any Muslim should feel joy over just as they would not be pleased with themselves being spoken about negatively on the tongues of other people.

Anas (may Allāh be pleased with him) reported: The Prophet ﷺ said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ»

*“No one of you shall become a true believer until he loves for his brother what he loves for himself.”*¹⁰

⁹ Imam al-Bukhārī, Ṣaḥīḥ al-Bukhārī #6011 8/10 (البخاري، صحيح البخاري #٦٠١١ ٨/١٠)، al-Bayhaqī, Shu‘ab al-Īmān 10/85 (أبو بكر البيهقي، شعب الإيمان ١٠/٨٥)، Shaykh Muḥammad Nāṣir al-Dīn al-Albānī, Ṣaḥīḥ al-Jāmi al-Sagħīr #6667 2/1131 (ناصر الدين الألباني، صحيح الجامع الصغير وزيادته #٦٦٦٧ ٢/١١٣١)، Imām Aḥmad, Musnad #18433 30/380 (صحيح مسلم #٢٥٨٦ ٤/١٩٩٩)، Imam Muslim, Ṣaḥīḥ Muslim #2586 4/1999 (النووي، رياض الصالحين #٢٢٤ ١/٩٦)، Shaykh Muḥammad Nāṣir al-Dīn al-Albānī, al-Silsilah al-Ṣaḥīḥah #1083 4/541 (ناصر الدين الألباني، السلسلة الصحيحة #١٠٨٣ ٤/٥٤١)، Ibn Abī Shaybah, al-Muṣannaf #34415 7/89 (أبو بكر بن أبي شيبة، مصنف #٣٤٤١٥ ٧/٨٩)،

¹⁰ Imam al-Bukhārī, Ṣaḥīḥ al-Bukhārī #13 1/12 (البخاري، صحيح البخاري #١٣ ١/١٢)، Shaykh Muḥammad Nāṣir al-Dīn al-Albānī, Ṣaḥīḥ al-Targhīb wa al-Tarhīb #1780 2/340 (ناصر الدين الألباني، صحيح الترغيب والترهيب #١٧٨٠ ٢/٣٤٠)، Imām al-Nawawī, Riyāḍ al-Ṣāliḥīn #183 1/82 (النووي، رياض الصالحين #١٨٣ ١/٨٢)، Al-Ṭabarānī, Al-Mu‘jam al-Awsaṭ #8292 8/167 (الطبراني، المعجم الاوسط #٨٢٩٢ ٨/١٦٧)، al-Lālikā‘ī, Sharḥ ‘Uṣūl ‘Itiqād Ahl al-Sunnah wa ‘l-Jamā‘ah #1646 5/985 (اللالكائي، شرح أصول اعتقاد أهل السنة والجماعة #١٦٤٦ ٥/٩٨٥)

6.0 A Warning Against Attacking the Flesh of the Scholars

We would then like to present some advice from the Salaf on speaking ill of the people of knowledge that the Shaykh advised us with when he said:

“...Now we are seeing some people saying things against Shaykh ‘Abd al-Razzāq al-‘Abbād, Shaykh Waṣīyullāh, Shaykh (‘Abd al-Raḥmān) Muḥyiddīn, Shaykh Sulaymān al-Ruḥaylī (may Allāh preserve and protect them). Who is left? Khalāṣ! This is for the mashayikh.”

Al-Hafith Abū Qāsim Muḥammad Ibn Asākir (may Allāh have mercy on him) said: “Know, my brother, may Allāh grant success me and you in following what is pleasing to Him, and make us from those who have reverence for Him and fear Him as He deserves to be feared. The flesh of the scholars is poisonous and the custom of Allāh in dealing with those who seek to infringe on the sacredness of their honor is well known. For the one who uses no discretion when speaking about the scholars disparagingly, Allāh will test him with the death of his heart before his own demise.”

وَقَالَ الْإِمَامُ الْحَافِظُ أَبُو الْقَاسِمِ بْنُ عَسَاكِرٍ رَحِمَهُ اللَّهُ: اعْلَمْ يَا أَجِي وَفَقَّيَّ اللَّهُ وَإِلَيْكَ لِمَرْضَاتِهِ وَجَعَلْنَا مِمَّنْ يَخْشَاهُ وَيَتَّقِيهِ حَقَّ تَقَاتِهِ أَنْ لُحُومَ الْعُلَمَاءِ مَسْمُومَةٌ، وَعَادَةُ اللَّهِ فِي هُنَاكَ أَسْتَارٌ مَنَّقَصِيهِمْ مَعْلُومَةٌ، وَأَنْ مَنْ أَطْلَقَ لِسَانَهُ فِي الْعُلَمَاءِ بِالتَّلَبِّ، بَلَاهُ اللَّهُ قَبْلَ مَوْتِهِ بِمَوْتِ الْقَلْبِ،

Then he recited the statement of Allāh: “Let those who oppose his command (i.e. the Messenger of Allāh) beware lest a fitnah (trial/tribulation- however in this verse it refers to the death of the heart as mentioned by Imām Aḥmad) befall them or they are punished with a painful torment.”¹¹

((فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ))¹²

¹¹ Surūh al-Nūr 24:63

¹² Imām al-Nawawī, Majmū‘ Sharḥ Muḥathḥab 1/24 (١/٢٤), (النووي، المجموع شرح المذهب)، Aḥmad al-Ṭayyār, Hayāh ‘I-Salaf 1/57 (١/٥٧ 17505)، (أحمد الطيار)، Muḥammad al-Manawī, Fayḍ al-Qadīr 4/371 (٤/٣٧١)، (المنوي، فيض القدير)

7.0 A Benefit From Shaykh ‘Ubayd ibn ‘Abd Allāh al-Jābirī

We will present some golden advice from one of Shaykh Abū ‘Abd al-Raḥmān’s teachers, the virtuous scholar, Shaykh ‘Ubayd bin ‘Abd Allāh al-Jābirī (may Allāh preserve them both) regarding the wisdom behind some of the following statements uttered by the Shaykh:

“...You are a ‘āmī! A jāhil (ignorant)! You cannot even solve a problem between you and your wife, yet you start talking about mashayikh? You do not even know how to make wuḍū (ablution), yet you are talking about tarjīḥ¹³ to say this one is right and that one is wrong?”

Shaykh ‘Ubayd (may Allāh preserve him) said:

Rudūd (refutations) are a branch from the branches of da‘wah (the call of Islām).

الردود باب من أبواب الدعوة،

From amongst its benefits are: The Sunnah being spread,

فيها نشر للسنة،

The repelling of bid‘ah (newly invented matters in the religion)

ودفع للبدعة،

And it purifies Ahl al-Sunnah from the danger of the people of innovations.

وصيانة لأهل السنة من خطر المبتدعة.

I am not aware of any scholar from the scholars of Ahl al-Sunnah,

ولا أعرف عالمًا من أهل السنة،

Let alone an Imām, that prohibits refutations. Never!

فضلاً عن الأئمة، ينهى عن الردود – أبداً –

They don’t prohibit it altogether,

لا ينهاون عنها نهياً مطلقاً،

¹³ Tarjīḥ (ترجيح): An Islāmic science by which a student of knowledge weighs conflicting opinions with evidences from the Qur’ān and Sunnah to determine which opinion is the strongest between them.

But they may prohibit it in specific scenarios.

بل ينهون نهياً مقيداً؛

If a scholar sees that his students or the people of his country have left off the knowledge of ‘aqīdah (creed),

فإذا رأى العالم تلامذته أو أهل بلده تركوا الفقه في العقيدة ،

‘Ibādah (worship),

والعبادة ،

And mu‘āmalah (dealings between people)

والمعاملة،

And they turned to refutations, then of course he would warn them and say:

وانصرفوا إلى الردود، فإنه يحذرهم، ويقول:

“Do not busy yourselves with refutations.”

لا تتشغلو بالردود؛

Meaning: Do not occupy *all of your time* with refutations.

يعني لا تجعلوها شغلکم الشاغل.

By this statement he wants from his students, his beloved ones from his people and other than them, and all those who have gathered together because of the Sunnah, and the love of one another for the pleasure of Allāh,

فهو يريد أمرين – أعني هذا العالم السني، وكذلك الإمام من باب أولى – يريد من تلامذته، ومحبيه من أهل بلده وغيرهم، والذين جمعت بينه، وبينهم السنة والمحبة في ذات الله، تحابوا في ذات الله،

He wants from them one of two things:

يريد منهم أمرين:-

The first is: The attainment of knowledge.

الأمر الأول:- التحصيل العلمي:

If you look at the scholars who have warned against innovations and its people,

فأنت إذا نظرت في الأئمة الذين حذروا من البدع، وأهلها،

Refuted the doubts of the mubṭilīn (those who try to invalidate the Qur‘ān and the Sunnah),

وفندوا شبه المبطلين،

Preserved this religion from the deviance of the ghallīn (those who call to extremism),

وصانوا هذا الدين، عن تحريف الغالين،

The pretenses of the mubtīlīn and the ta’wīl (those who alter and explain away the apparent meanings of the Qur‘ān and Sunnah without a legislated proof) of the ignorant ones;

وانتحال المبطلين، وتأويل الجاهلين،

You would find that they speak with knowledge, but not with affection.

وجدتهم يتكلمون بعلم، لا بعاطفة،

Likewise those that inherited them from their children, grandchildren and brothers are upon the same way, and this is because they are intent on implementing what the Messenger of Allāh ﷺ has informed of: “Whomever Allāh wants good for, He will grant him fiqh (understanding) in the religion.”¹⁴

وكذلك من ورثهم من أبنائهم، وأحفادهم، وإخوانهم، على نفس النهج؛ وذلك حرصاً على تحقيق ما أشار إليه النبي صلى الله عليه وسلم، بل أخير به

The people of knowledge explain this ḥadīth by saying:

{ من يرد الله به خيراً يفقهه في الدين }.

“Whomever Allāh does not want good for, He will not grant him fiqh in the religion.”

قال أهل العلم:

And this is the correct understanding of the ḥadīth.

ومن لا يرد الله به خيراً لا يفقه في الدين،

The second is that they only read refutations according to their ability/only to a certain extent,

¹⁴ Al-Shihāb, al-Sunnah #345 1/224 (السنة #٣٤٥ ١/٢٢٤)، Muḥammad ibn ‘Īsā al-Tirmithī, Sunan Abi Dawūd al-ṭīlāsī, #2645 5/28 (أبي داود الطيالسي، سنن محمد بن عيسى الترمذي، سنن #٢٦٤٥ ٥/٢٨)، Abī Dāwūd al-Ṭayālīsī, Musnad #1059 2/314 (البخاري، صحيح البخاري #١٠٥٩ ٢/٣١٤)، Mālik ibn Anas, al-Bukhārī, Ṣaḥīḥ al-Bukhārī #71 1/25 (مسند #١٠٥٩ ٢/٣١٤)، Imam Muslim, Ṣaḥīḥ Muslim #1037 2/719 (مالك بن أنس، موطأ #١٦٣٣ ٢/٩٠٠)، al-Dārimī, Sunan #230 1/300 (الدارمي، سنن #٢٣٠ ١/٣٠٠)، Shaykh Muḥammad Nāsir al-Dīn al-Albānī, al-Silsilah al-Ṣaḥīḥah #1194 3/191 (ناصر الدين الألباني، السلسلة الصحيحة #١١٩٤ ٣/١٩١)

هذا مفهوم الحديث، وهذا صحيح.

So as it does not occupy them from gaining knowledge.

والأمر الثاني:- أن يأخذوا من الردود بقدر، بقدر فقط؛

I am sure you all know that the messengers, ‘alayhim al-salāh wa ‘l-salām,

بحيث لا تشغلهم عن العلم،

Did not leave an inheritance of wealth,

فأنتم تعلمون أن الأنبياء عليهم الصلاة والسلام،

Rather they left an inheritance of knowledge,

ما ورثوا دينارًا، ولا درهماً،

And whoever takes from it [knowledge], has taken a large portion [of the inheritance].

بل ورثوا العلم،

This is the advice of our Prophet, sallāllāhu ‘alayhi wa sallam.¹⁵

فمن أخذ به أخذ بحظ وافر.

Based upon this, those who read refutations are of different categories...

هذه وصية نبينا صلى الله عليه وسلم.

The first is one who has the capability of reading refutations and gaining knowledge at the same time.

فإن من يتناول الردود، ويطالعونها أصناف:

This type of person is not to be refuted,

صنف عنده القدرة على الجمع بينها وبين مسائل العلم،

He is to be supported and one should ask Allāh to bless his efforts,

فهذا لا يُردُّ،

¹⁵ ناصر الدين الألباني، صحيح) Shaykh Muḥammad Nāsir al-Dīn al-Albānī, Ṣaḥīḥ al-Targhīb wa ‘l-Tarhīb #70 1/138 (صحيح) محمد بن عيسى الترمذي، سنن #2682 5/48 (الترغيب والترهيب #138 1/383)، Abū Dāwūd al-Sijistānī, Sunan #3641 3/317 (أبي داود، سنن #3641 3/317)، Imām al-Nawawī, Riyāḍ al-Ṣāliḥīn #1388 1/383 (النووي، رياض الصالحين #1388 1/383)

As long as he has the ability to gain knowledge in various issues, whether they are complex or basic, large or small.

هذا يؤيد، ويبارك له صنيعه، ويشد أزره؛

He is not to be discouraged and it is not permissible to discourage him, as long as he does not neglect the seeking of knowledge.

مادام عنده قدرة على تحصيل المسائل العلمية، دقيقتها، وجابليها، وصغيرها، وكبيرها، فهذا لا يُثنى ولا يجوز أن يُثنى؛ مادام أنه لم يُهمل الجانب العلمي؛ التحصيل العلمي.

The second type is one who has no interest in gaining knowledge,

الصنف الثاني: من لا همَّ له في تحصيل المسائل العلمية،

Rather all he is concerned about is what is going on, so and so said this and so and so said that.

بل مطالعة ما يجري في الساحة، وفلان قال وفلان قال،

This one we should be harsh with,

فهذا الذي يشدد عليه،

Not because he is practicing an innovation,

لا من باب أنه ركب بدعة،

But for of his own benefit.

ولكن من باب مصلحته هو،

It should be said to him: “You have neglected something that is more important than this (refutations).”

فيقال: أنت أهملت أمراً أكبر من هذا،

If the scholars passed away, those whom Allāh has used to fight off and defeat innovations and its people

فإذا ذهب العلماء الذين دفع الله بهم البدع، وأهلها،

And were mountains of knowledge,

وكانوا جبالاً،

If they pass away, who would inherit them if we didn’t have any knowledge?

من يرثهم إذا لم يكن لدينا علم؟

Would the ignorant inherit them, my sons?

هل يرثهم الجهال يا أبنائي؟

Are the ignorant suitable for ruling, leading, and guiding the people after them!?

هل يصلح الجهال بعدهم لرئاسة الناس، وقيادة الناس، وهداية الناس؟

Never!

أبداً؛

They will be misguided and they will misguide the people.

هؤلاء يَضلُّون، ويُضلُّون،

So from this perspective we are to be harsh on this brother of ours,

فمن هذه الناحية نشدد على أخينا هذا،

And it should be said to him: “Fear Allāh! You have dedicated most if not all of your time on refutations.

ويقال له: اتق الله؛ أنت جعلت وقتك كله أو جلّه في هذه الردود،

And it was enough for you to know that Imām so and so,

وكان يكفيك أن تعلم بأن الإمام فلان،

Or so and so from amongst the scholars has refuted so and so from the people,

أو العالم فلان ردّ على فلان من الناس،

Exposed his state and uncovered his disguise to show what he was upon as it relates to innovations and misguidance,

وكشف عن حاله، وهتك ستره؛ لما هو راكبٌ إياه من البدعة، والضلال،

That was enough for you.”¹⁶

يكفيك هذا.

¹⁶ Shaykh ‘Ubayd b. ‘Abd Allāh al-Jābirī (الشيخ عبيد بن عبد الله الجابري), Tape Al-Ḥadd al-Fāṣil – Question #4
(المرجع: شريط الحد الفاصل – السؤال الرابع) <http://ajurry.com/vb/showthread.php?t=1694>

6.0 Conclusion

We hope this document has served its purpose of clarifying the actual statements that Shaykh Abū ‘Abd al-Raḥmān said that day as well as the context behind his words. We hope it was clear to the reader that the advice of the Shaykh is supported by the Qur’ān and Sunnah according to the understanding of the Pious Predecessors.

We would also like to emphasize that the Shaykh never made the statement that he is with neither side, nor has he advised anyone with this, and whoever ascribed this to him has lied upon him. In fact the Shaykh on one occasion quoted to us a benefit from Ibn al-Qayyim¹⁷ that the heart cannot contain both truth and falsehood in it, and one cannot be neutral when they know where the truth and falsehood are clearly. Rather they would be obligated to follow the truth and abandon the falsehood.

We ask Allāh to grant our Shaykh Abū ‘Abd al-Raḥmān justice for those who have maliciously attributed to him that which he is free from, and we ask Him to grant the Shaykh success and his ḥaqq (rights) that were taken from him in this worldly life on the Day of Recompense.

Written on 24th of Thul-Hijjah, 1439 AH / September 4th, 2018 CE

وَصَلَّى اللهُ وَسَلَّمَ عَلَى الْهَادِي الْأَمِينِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

¹⁷ Ibn al-Qayyim, Al-Fawā'id 1/29 (ابن القيم، الفوائد)